10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

When describing how Albanian men used to shave their heads
302 except for a tuft on the crown, as a few old men and young boys
*628 still do, the Highlanders of north Albania asserted that a murderer
● 862 had licence to cut off his victim's head. The tuft, they said, was left so that an enemy might conveniently carry the head when he cut it off; failing such a handle, he would thrust his finger into the dead man's mouth, an intolerable insult. The veracity of this story appears doubtful, since although the Highlanders, Slavs, and Turks all cut off heads, Albanians as far inland as Elbasan shaved their head save for the tuft on the crown, and it is unlikely that all anticipated murder by Slavs or Turks. Whatever the purpose, the tuft was not confined to Albanians, but was seen in 1926 worn by small boys in the Turkish villages in south Serbia where the population was of mixed Turkish and Bulgarian stock.

*628 A murderer usually announced his crime to the victim's family
766 by a crude message to fetch him from such-and-such a place and
682 bury him. He was always expected to surrender the body, but if a feud was unusually bitter, the murderer might forbid the body to be buried in the cemetery in the ordinary way. If he was backed by enough men to make his ban effective, the body was buried in the secrecy of night. Sometimes he forbade it to be taken even at night to the cemetery; in that event it had to be buried elsewhere. A story comes from Sopot in Dibër: About 1893 Abas Kamber's enemy killed one of his men and forbade him to carry the body to the cemetery. Abas, strong though he was, could do nothing but bury it in the courtyard of his house. Just before it was lowered into the grave, the enemy repented and sent him leave to bury it in the cemetery. To show that he was not always prepared to do the enemy's bidding, Abas sent back the message that he would not dig up the body again and concluded that burial as it had begun.

Hiding the body was universally deprecated. When men stole a grazing cow, it was said they killed it, roasted and ate what they could of the meat and hid the remainder. But it was not to eat a man's flesh that they killed him and they must not conceal his body like the cow's. If they did, the feud was doubly embittered.

*628 By rights a man was never buried where he was killed. Even if
764 the spot were two days distant, or if, like Kol Mali's victim, he had
682 lain three weeks undiscovered, he was carried home for burial. 'He had been theirs', his relatives said, and neither distance nor a natural repugnance could prevent them from doing their duty by him. In the northern mountains, in Mirditë and in Kurbin, a heap